THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Where thou findest a lie that is opposing thee, extinguish it. Lies exist only to be extinguished. Think well, meanwhile, in what spirit thou wilt do it; not with hatred, with headlong selfish violence, but in clearness of heart, with holy zeal, gently, almost with pity."—T. CARLYLE.

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COULD ANY TESTIMONY TOUCH THEM?

THERE are people among the civilized nations of the world in our day, whom nothing whatever on earth or in heaven could induce to believe the truth. They have so far given themselves over to the prince of darkness that they avoid the very appearance of truth. It is so offensive to their natures that they will even neglect the affairs of daily life to oppose it. So anxious are they to serve their master and obscure the light of truth, to prevent others from hearing or understanding it, that they make themselves ridiculous in the eyes of honorable men.

One night recently, while the elders of the Liverpool conference were holding a street meeting in Preston, they were interrupted frequently by an ill-disposed fellow, who called on them in the midst of their preaching, to explain the Book of Mormon. It developed that he didn't care for any explanation; he simply sought an opportunity to air his opinion of the book. "Where are the gold plates that Joseph Smith said he got from an angel?" he yelled out. "Show us the plates and we'll believe you. Your story that the angel that gave him the plates took them back again, is too miraculous for us to believe."

It isn't often the elders pay attention to these lovers of loud disputation, but on this occasion one of them asked him if he believed in the Bible, and he answered in the affirmative. "Do you believe," said the elder, "that God wrote the Ten commandments on tablets of stone?" "Certainly I do," he answered. Then the elder asked, "Did you ever see those tablets? or ever

see anyone who has seen them? If you believe in the Bible you believe the story of the rod of Aaron which, when he threw it down became a serpent and swallowed up the rods of the wise men which had likewise become serpents, and then it became a rod again, and budded, and was kept in the ark of the covenant. Does anyone know where these things are now? Has anyone here ever seen the original manuscripts of the books contained in the New Testament, or is there anyone in the world who knows where any of them are to be found? No, they are not known to be in existence, yet this man, and others like him, accept the Bible without question, but reject another volume of inspired writings because they cannot see the plates where the original record was inscribed. The Bible is its own substantiation, and all who reject it will come under condemnation. Likewise the Book of Mormon is self-substantiating, and all who reject it will suffer the loss of divine truth in just the same way." This ought to set people thinking.

Out of instances like the foregoing, arises the question, What kind of testimony would be required to convince such men of the truth? Or, can they be convinced by any kind of testimony whatever? The Holy Scriptures are replete with instances of the perversity of men whose minds are in darkness; in fact, one of the strong evidences of the genuineness of these writings lies in the faithfulness with which they depict human nature. One or two references will show us what was met with in olden times, and give us an example of what we may expect to meet in latter-days.

Almost everyone is acquainted with that parable which the Savior gave as recorded in Luke, sixteenth chapter. There was a rich man who dined sumptuously every day, and there was another man named Lazarus who was glad to eat the crumbs which fell from the rich man's table. Both the rich man and Lazarus died. Lazarus was carried immediately to a place of rest. "Abraham's bosom," but the rich man was less fortunate. "In hell he lift up his eyes, being in torments, and seeth Abraham afar, and Lazarus in his bosom." The rich man wanted Lazarus to minister to him, but that couldn't be done. Then he said: "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" (Luke 16: 19-31.)

The Savior understood perfectly how hardened men can become in error and how repulsive of truth, when the evil one gets hold of them. And when they are in that condition, not even an angel

from heaven, or one risen from the dead, can bear a testimony strong enough to convince or persuade them. Without destroying God's gift of free agency, some men cannot be converted to truth except by their mortal destruction. Noah preached the word of God for more than a century; went forth as an authorized prophet and teacher, yet that "wicked and adulterous generation" went its own way and was not persuaded. As a last resort, they were swept off the face of the earth. Some equally drastic measure will have to be adopted in the last days to cleanse the earth and mankind of evil.

When a messenger from heaven, the Son of God, right from the Eternal Presence, appeared and declared Himself, they carried out minutely His estimate of them in the foregoing parable. They crucified Him. There is no stronger testimony of God and truth in all the universe than Jesus Christ. When men will not accept even that quality of testimony, what is to be done with them? Instead of accepting the best testimony there was, they were quicker to reject it than they were to reject the testimony of Moses and the prophets. And as it was in those days, so it is to-day. When the Savior came in the meridian of time, they wouldn't have Him: they believed that He was to come as a mighty conqueror who would destroy the pagan nations and set up a kingdom among them (the Jews) restoring them to supremacy in the world. And His testimony was not sufficient to persuade them. If Christ were to come on earth to-day, the great mass of "Christians" would reject Him, for they believe Him to be a something uncreate and intangible. So, if He were to come again as He left—and the angel declared that He should (Acts 1:11)—He would be derided and persecuted as an impostor. And could any testimony convince them of their error? His own declaration of the fact wouldn't touch them; some "wicked and adulterous" coward would stand in the crowd and ask Him for a sign. Nothing would convert them except the wrath of the Almighty.

Recurring to the matter of the plates from which the Book of Mormon was translated. We should like to ask, How far would a sight of the plates, or their examination by learned men of letters, affect the testimony already borne regarding them? Would their appearance indicate to anyone that they had or had not been "made" by Joseph Smith, and the characters, even if found to be genuine, inscribed by his hand, or someone in the "secret" with him? Eleven men have subscribed their names as witnesses to the facts; three of them were shown the plates by the Angel who delivered them to the Prophet, and eight were shown them by Joseph in an everyday manner. They felt them, held them in their hands and examined them closely. They were men who had known Joseph Smith intimately, some of them from his boyhood. They knew they might repose confidence in him; that he didn't make the plates; that he didn't dig them out of the earth acci-

dently, and that he hadn't the knowledge and ability to either inscribe the characters or translate what others might have inscribed, without assistance from a Superior Source. There is no equivocation on their part. Their testimonies are so direct and simple that speakers and writers have tried in vain to prove them fraudulent or in anywise illogical. There is no doubt that if the plates were placed on exhibition so that everybody could see them and learned linguists were to declare the characters genuine, there would still be plenty of those whom "even an angel from heaven" couldn't convert, who would shout "Fraud."

Instances of gross obstinacy and wilful blindness are common in all Holy Writ, but it is sufficient in this article to point out the fact, and show that the same tendency exists even now. Until the day comes that "every knee shall bow, and every tongue confess that Jesus is the Christ," we shall have to meet the opposition waged by "a wicked and perverse generation." And if we shall not be successful in convincing everybody of the benevolence of our mission, we have the consolation of knowing that One, greater than we, could not do so either.—S. N. L.

RELIGION PROGRESSIVE.

(*Concluded from page 228.*)

Meanwhile the method that religion has used successfully on so many occasions for "creating new creatures in Christ Jesus" has been continued in operation with gratifying results. The work has gone on apace with no danger of a break-down in any respect, when instructions are faithfully followed. Examples are found in every community of God's people. Individuals who at one time were *dead* in trespasses and sins, are now, nevertheless, under the powerful influences of the new life brought about by a birth in the Spirit of God, leading lives of righteousness—have turned like Paul of old from being persecutors of His people to become their defenders and one with them. *We* know they have passed from death unto life by the course they pursue, and judge that the new life is genuine, strong and active by the price that those who possess it are willing to pay and often do pay for their new existence. Not until science gets ready to clothe human character with new moral and religious attributes and with the principles of eternal life, will its sister, religion, have to divide its life-producing achievments and glories.

Respecting the matter of healing the sick and the afflicted, it must be admitted that science has made wonderful progress during the last half century. Its representatives as skilled physicians, surgeons, oculists, etc., have been enabled to perform many wonderful cures, and they should have full credit for their success in alleviating suffering among mankind, and in prolonging human

life. But in this same cause religion has not been a laggard. It has laid down hygienic principles, which, if faithfully followed, have a strong tendency to prolong human life by the banishment of disease, and it too, has performed many wonderful cures, not, it is true, by scientific methods so-called, but by the prayer of faith and the laying on of hands according to scriptural injunctions. Occasional examples only in which the power of God has been manifested in these ministrations, are published, but not one case in many which occurs among the membership of this Church is made public—is known beyond a small circle of near relatives and friends of the person healed, yet there is scarcely a Church member of adult age who has not witnessed remarkable examples of healing in the manner just stated.

During late years many of the civilized nations of the world have devoted much thought to the question of reading weather indications, and they have progressed so far in these efforts that a weather forecast for a few days can be given with a good deal of accuracy. By this knowledge much property has been saved and some lives preserved. But on the other hand religion has occupied the prophetic field for milleniums, not concerning itself about the weather, but, fixing its attention on more important concerns, it has looked down through the vista of centuries and has told us what was to be or is yet to be the history of the nations of the world. It has informed us how dire calamities can be avoided, and how precious lives in multitudes can be saved. Science in respect to reading the future is itself "stagnant" when compared with the achievements of religion.

We come at last to one of the greatest scientific achievements of all time, namely, the successful flight of man at will through the air by means of properly constructed machinery. He can now steer his way above the earth, for hundreds of miles, but it is done at some risk. Religion outdoes science in this field, for its representatives in some examples have made longer and higher flights without machinery and in perfect safety. The city of Enoch was taken up to heaven on account of the righteousness of its people, and is to be returned again to this earth. Elijah was taken to the skies bodily, and Jesus Christ ascended to His celestial abode in a like condition while gazed at by His disciples; and He is to come again through the air in view of a world, at which time all those who are His children shall be caught up in the air and there sustained while the work of purifying this earth by fire is in progress. There is to be no machinery in this religious navigation of the air to get out of order, no dangers to be incurred, no lives to be lost. A few of these demonstrations are future, yet so many scientific problems has religion already solved that we may rest assured not one promise which God has made in its behalf shall fail.

Religion has nothing to fear when its works are brought into comparison with those of science. If its achievements were

heralded far and near and as loudly as those of science are, this old world would resound with its glorious praise. It is progressive too, in the same sense that science is. To this matter attention was called in the beginning of these remarks. It opens the way for everyone to progress successfully from a state of sin to one of righteousness—from a condition of feebleness to one of power—from the ability to fashion, by the use of human appliances, a few new shapes and forms out of raw material, for human comfort and use, to the creating of worlds by the power of faith for the benefit and blessing of a race—from imperfect man to the perfection and exaltation of a God. Does science offer as much or open to us a field for progress that is so large and wide?

In conclusion, let us ask how many of the professors of religion are willing to pay the price for progress in this cause that scientific men pay for progress in their respective callings? They study, study, work, work, they burn the midnight oil, and when difficulties stand in their way, they throw themselves like battering rams against the obstacles until they are beaten down, or they find an impossibility confronts them.

But men are not generally ambitious to excel religiously, and when we hear one of them voice the cry about the "stagnancy" of religion, we can but think that it is he himself that is subject to the charge so far as his religion goes.

Flagstaff, Arizona. THOMAS W. BROOKBANK.

THE AUTHORITY OF THE LATTER-DAY SAINTS.

WE are asked to explain where and how the Latter-day Saints received their authority to preach the gospel and to minister in its ordinances.

A direct answer to this question would be this: Joseph Smith and Oliver Cowdery received the Aaronic or lesser priesthood May 15th, 1829, under the hands of John the Baptist who appeared to them for this purpose. Shortly after this Peter, James and John, the former-day apostles who held this power appeared to these same two men and conferred upon them the holy apostleship which gave them the power and the authority when directed so to do by the Lord to establish His church, preach His gospel, and minister in its saving ordinances.

"But why the need of this angel appearing and conferring again of authority?" one asks. "Have we not always had the gospel, the Bible and preachers?"

In reply to which consider these facts: The Bible is a book only and can give no authority—that must come from the Lord direct or be handed down from generation to generation by His servants who possess it. This divine authority was bestowed anciently upon Peter and the other apostles. (John 15: 16, and Matt. 16: 19.)

The Catholic Church says that this authority has been handed down from Peter's day to this through the popes. We cannot, of course, agree to this, for reasons which it would take too long to explain. However, all Christians who claim that this authority has come down to our day ought in all consistency to be Catholics, for that church held universal sway over the whole Christian world for hundreds of years, and the Protestant sects who broke away from the Roman church were excommunicated and consequently divested of all church authority.

But the scriptures plainly teach that there should be a falling away from the faith as taught by the Lord and His disciples. The present confused condition of the Christian world should be ample evidence of this truth; but in connection with this, consider what Paul said to Timothy in II. Tim. 3: 1-5, and to the Thessalonians in II. Thes. 2: 1-4. John in vision saw the Saints overcome (Rev. 13: 6-8.) The Master gave us a test by which we might know His disciples. (John 13: 35.) Apply this test to the contending sects of the world and then say, if we can, that there has not been a falling away.

If then there has been a falling away, there must needs be a restoration not only of the pure doctrines of Christ but of the authority to preach them, to baptize for the remission of sins and to build up the Church. This restoration was also seen by the former day apostles. John saw that an angel should come with the gospel to preach to all those who live on the earth. (Rev. 14: 6). Daniel predicted that in the latter days the God of heaven should set up a kingdom which never should be thrown down. (Dan. 2: 28-45).

Some people object to the name of Joseph Smith being linked with that of a prophetic office, but this is done unthinkingly and on the supposition that there are not, neither should be, more prophets after the days of the first apostles. This, however, is mere presumption. Whenever the Church of Christ exists in complete organized form there will be in it apostles and prophets as well as other officers. (I. Cor. 12: 28; Eph. 2: 20.) These officers are to remain in the Church until all come to a "unity of the faith." (Eph. 4: 13.) That there were prophets as well as apostles after John the Baptist is shown in Acts 11: 27, 28; 13: 1; 21; 10. In fact, the testimony of Jesus is the Spirit of prophecy"; (Rev. 19: 10), therefore, whenever that testimony is made manifest there must also be prophets and prophecy.

Therefore, the claim made by the Latter-day Saints that there has been an apostasy and a restoration will stand the test of scripture, of history, and of reason. The truth is again in the earth, the authority of God is again in His Church, and all men are being invited to investigate, to learn, and to walk in the light which will lead them safely along the way of salvation into the kingdom of the Lord.—*Liahona the Elders' Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 21, 1910.

A SPLENDID GENERAL CONFERENCE.

ADVICES from Salt Lake City are to the effect that the eightieth annual conference of the Church of Jesus Christ of Latter-day Saints, commencing on Sunday the 3rd inst. and closing on Wednesday the 6th inst., was one of the greatest and most important gatherings of the saints that has taken place in this dispensation. The topics discussed were of a practical character, relating to the duties of members of the Church in temporal as well as spiritual affairs. All the speakers were animated by a spirit of earnestness and force, carrying conviction to the hearts of all present that they were inspired of the Lord.

On the opening day the weather was most inclement. Sleet and snow had fallen, rendering the streets very unfavorable for such a gathering. The cold was piercing, but even in the morning the great Tabernacle was so densely packed that the Assembly Hall had to be opened for an overflow meeting, which was also filled with eager listeners, and the throngs in the afternoon were too great for accommodation in both structures, and hundreds of people had to be turned away.

The opening address by President Joseph F. Smith will appear in due time, verbatim. A synopsis would not do anything like justice to it. Among the topics he touched upon were home-building, the wisdom of spreading out in localities occupied by the saints, instead of going off into distant places away from parental guidance and influence. Young people were advised to secure lands near the homes of their parents, and near the body of the Church, where they could have the advantage of Sunday Schools and Church institutions, and be able to unite as families. Co-operation for the establishment of home industry was also advised, so that genuine articles might be made and the people be employed. The speaker strongly urged the unity of the saints, and showed the disadvantages of strife and division. The responsibilities of parents for the conduct of their children were pointed out as continuing after they were eight years of age, and lasting all their lives. The use of tobacco was strongly deprecated, and indulgence in intoxicants condemned. The duty and benefits

of tithe-paying were presented prominently, and the expenditure of the tithes was explained.

A touching tribute to the life and works of the late President John R. Winder was paid by President Smith, who spoke of him as "a father, brother and counselor, whose judgment never failed; who was good and true in every responsibility and who never shrank from any duty; a choice spirit, a noble soul, a wise and prudent man, and a blessing to his family and to his fellow-beings." The discourse was impressive and fervent, and went to the hearts of the multitude who listened to the words and felt the power by which they were spoken.

We have not space in these pages to give even a brief sketch of the proceedings and teachings of this grand conference, and those who desire a full account will have to wait until it is published in detail in the usual conference pamphlet. But we must refer to the filling of vacancies which occurred in consequence of the demise of President Winder. President Anthon H. Lund, who has so ably served as Second Counselor to President Joseph F. Smith ever since he was called to the Presidency, was chosen at this conference to fill the position held by President Winder as First Counselor in the First Presidency. Apostle John Henry Smith was appointed Second Counselor. This making a vacancy in the Council of the Twelve Apostles, Elder Joseph F. Smith, Jr., was selected to be one of the Twelve. These appointments were sustained by the unanimous vote of the vast assembly.

President John Henry Smith has been one of the Twelve Apostles ever since October 27th, 1880, and has been an active and energetic worker at home and abroad, traveling extensively among the Stakes of Zion, organizing, ordaining, setting apart, counseling and advising members of the Priesthood, as well as the saints, and known and loved everywhere as a stalwart and devoted servant of God. He will prove a valuable and efficient member of the First Presidency, having gained wisdom and knowledge of Church affairs by long experience. He labored as a missionary in Europe in 1874-5, and presided over the European Mission in 1882, continuing therein about two and a half years. He has figured in important positions, both in Church and State, and in organizations of a National character. His selection is universally endorsed by the people.

Elder Joseph F. Smith, Jr. embodies the numerous qualities, gifts and graces necessary to the calling of an Apostle. He is of a lovable disposition, tractable, yet firm, a forcible speaker, a brilliant writer, an experienced missionary, and a born natural and spiritual Latter-day Saint. He will prove an ornament, as well as a strength to the Quorum of the Twelve, and will be loved and respected wherever he shall be called to minister. In common with the congregation at the general conference, we heartily support the changes and appointments of these valiant and

devoted servants of the Most High in the positions they have been called to fill by the voice of God and the voice of the people.

Elders John C. Cutler and Heber Scowcroft were added to the Auditing Committee of the Church. They are business men thoroughly fitted for the important duties of that position. The work of that committee was reported by Elder W. W. Riter, who explained in detail the financial condition of the Church, showing that the payment of tithing had materially increased and its expenditure had been faithfully and economically conducted. Fifty-one per cent of all the funds thus collected had been expended locally in the Stakes and wards where it had been paid, and none of it had been spent upon the heads of the Church, as some people supposed. Vast sums were appropriated for educational purposes, large amounts for keeping up the Temples and meeting houses and other Church institutions, for the bringing home of missionaries from abroad, and various essential objects for the carrying on of this great organization.

Presiding Bishop Charles W. Nibley, at the closing session of the conference gave some statistical information of great interest, among which was this: "In the year 1909 there were 9,134 persons baptised in the various stakes of Zion, and during the same period there were 5,391 persons baptized in the missionary fields, making a total of persons baptized into the Church last year of 14,525." Before the benediction was pronounced and the conference was adjourned, President Joseph F. Smith, in a most impressive manner uttered the following fervent sentences:

"My heart is full of blessings for this people; for all people; for all mankind. I love the good, the upright, the honorable, the pure in heart everywhere in the world. The fallen, the unfortunate, have my sympathy, and my pity. I pray God the Eternal Father to help the erring to forsake the error of their ways, and those in darkness to come to a knowledge of the truth, and walk in the light of Christ, that His blood may cleanse them from all sin.

"May peace abide with the people of God; may peace rest upon the people here; upon our state, upon our glorious country. May the blessings of the Lord attend the administrations of our government and pervade the halls of Congress; enlighten the men that they may enact laws for the good of our nation, and may they acknowledge God in all things, and seek to please Him, and enact and execute such laws that the purposes of God may be subserved and His will accomplished in the earth. This is my earnest desire. Therefore, I again say, God bless Israel in all your abodes, your homes, your fields, your farms, your flocks, and herds; bless the labors of your minds, the labors of your hands. May peace dwell in your midst, and prosperity attend you on every hand, is my prayer in the name of Jesus. Amen."

The singing services by the great choir, with the music on the grand organ, were, as usual, most enjoyable features of the conference. The Priesthood meeting held on Monday evening was the largest body of the kind ever held in the history of the Church, and was a magnificent gathering of men holding divine authority. The conference of the Relief Society was by far the biggest ever

attended. On Tuesday, April 5th, missionaries and saints from the numerous conferences abroad held their semi-annual reunions, and had a most enjoyable time. All the proceedings at the April conference were of a most profitable character, and the influence felt on that occasion will go forth to the remotest places where Latter-day Saints reside, and give an impetus to the work of the last dispensation that will bear it forward unto the grand consummation decreed by the Eternal Father.

C. W. P.

THE following cablegram was received at this office early on the morning of the 8th inst., "Penrose released, Clawson appointed." Last Tuesday's mail brought letters confirming the cable message, and President and Sister Penrose will return home as soon as President Clawson arrives, which will likely be about the end of May or beginning of June. President Penrose has been in this mission field about three years and a half, and Sister Penrose has been here over three years. No doubt they both welcome the privilege of once more turning their faces Zionward. However, we shall reserve further comment on that score until the time of their departure is positively settled. President Rudger Clawson is well known to all the elders, and to the saints in Zion, having been a member of the quorum of Twelve Apostles for several years. He has had practical missionary experience and is well fitted to carry on the great work in this part of the Lord's vineyard. We shall be pleased to introduce him more explicitly when he arrives to take charge of affairs.

S. N. L.

MINUTES OF IRISH CONFERENCE.

THE semi-annual conference was held in the large Hall, at 48, York Street, Belfast, Ireland, Sunday April 17th, 1910. There were present President Charles W. Penrose of the European Mission, Sister Romania B. Penrose, Elder A. A. Atkinson of the Manchester conference, President William W. Osborn and twenty-five traveling elders of the Irish conference.

The first meeting commenced at 10:30 a.m. with singing, after which prayer was offered by Elder Elijah Davis. Sacrament was administered by Elders George M. Bybee, Jr., and W. S. Beatie.

President Osborn expressed his pleasure at seeing so many of the saints and friends from all parts of the conference present at the opening session. He extended greetings to all and invited the saints to purge from their hearts all ungodly thoughts that the Spirit of the Lord might be enjoyed in rich abundance.

Conference clerk J. G. Sharp read the labor and statistical report of the conference for the past six months, which was accepted and ordered filed; the authorities, both general and local, were presented, all of whom were unanimously sustained.

Elder J. G. Sharp, president of the Belfast branch, reported it in good condition; the traveling elders during the past six months had been used as active teachers, and as a result of their labors, the saints are trying to live up to the teachings of the servants of the Lord.

President Fred. Baker of the Dublin branch reported that organization to be complete and in good working order, and testified that the saints were united and that they had received many blessings from the Lord.

President Charles W. Penrose said this was one of the very best attended morning conference meetings that he had visited in this mission. He said that we are working that the kingdom of God may be prized above the kingdoms of this world. He emphasized the fact that truth is eternal and one truth is always in harmony with other truths. He wished Latter-day Saints would remember that we not only believe in revelations past, but also present and future revelations. We must learn to receive the living word of God. He gave practical instructions to the saints.

After the singing, Elder D. P. Williams offered the benediction.

The afternoon meeting commenced at three o'clock. A large congregation had assembled. After the singing, Elder David M. Powelson opened the meeting by prayer.

Elder Leo L. Harris from the Londonderry district reported his labors in that vicinity, and said that many friends were being made in that city.

Elder William D. Head, who will soon be released, expressed his pleasure at having the privilege of bearing his testimony once more to the Irish people. He said that the Lord had been good to him since he had been engaged in His work.

Elder Albert H. Powell explained that the dying words of the Savior, "It is finished," did not mean that man could do nothing towards his own salvation.

A quartette, "O Eyes That are Weary," was beautifully rendered by Elders Ellis, Powell, Fitches and Beatie.

President Penrose expressed his pleasure at hearing the testimonies borne by the young elders. He took for his subject revelation, as it is contained in the Bible, Book of Mormon and Doctrine and Covenants, and showed that they were given through the inspirations of the same spirit, and that they run together. He emphasized the necessity of having the authority of God upon the earth and of living by the word of God through the living oracles.

President Osborn said he had been pleased with the meeting, and invited all to come again at night, after which the meeting closed with singing, and prayer by Elder J. G. Sharp.

The evening meeting was well attended and commenced at seven o'clock with singing, and prayer by Elder A. A. Atkinson.

The elders' quartette sang "Abide with me."

President Osborn welcomed both saints and friends to the meeting, and prayed that we might enjoy the same spirit that characterized the previous meetings.

Elder D. P. Williams spoke upon the first principles of the gospel and bore a strong testimony to the truthfulness of the same.

A duet, "The Morning Breaks," was sung by Elders Ellis and Powell.

President Penrose said the song introduced a grand and glorious subject, for it is a fact that the morning has dawned. He showed that darkness had covered the earth since the days of the Apostles and that conditions continued to get worse on account of the increasing divisions of Christendom. He spoke with great power concerning the restoration of the gospel. He admonished the saints to continue in good works and left his blessings with the saints and elders of the Irish conference.

President Osborn said that of all the sermons that he had ever read or heard the sermon which one of the Apostles of the latter-days had just delivered was the most powerful. He invited those who are not of us to investigate the gospel.

Conference closed by singing, and prayer by Elder George M. Bybee, Jr.

Everybody present agreed that it was the best conference ever held in Ireland.

Sister Romania B. Penrose met with the sisters at two o'clock in a Relief Society meeting, and gave much valuable instruction.

Priesthood meetings were held on Saturday and Monday, in which President Penrose gave us some good advice, and ably answered the questions asked by the elders. The elders received their appointments to their different fields.

JOHN G. SHARP, Clerk of Conference.

FROM THE MISSION FIELD

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Dominion*: From Great Britain—E. H. Cornwall, J. H. Morrison. From Sweden—Oliver H. Nielson, Lester L. Hansen. With the company were thirty-three emigrants in charge of Elders E. H. Cornwall and Oliver H. Nielson.

Baptisms.—On April 16th, 1910, a baptismal service was held at Newbury, Berkshire (London conference), when two persons were baptized in an open stream by Elders Elijah Gilbert and James S. Nalder.

A baptismal service was held at Birmingham Turkish Baths (Birmingham conference) on Sunday, April 17th, 1910, at which

nine candidates, seven from Dudley and two from Sparkbrook, were baptized. The officiating elders were Joseph A. Vance and R. W. Brown of Dudley.

Four more souls were added to the fold of Christ by baptism, at the Corporation Baths, Barnsley (Sheffield conference), Sunday, April 17th, 1910. Elders Silas W. Mower and Seth Budge officiated.

A baptismal service was held at the Cathedral Road Baths, Cardiff (Bristol conference), on April 14th, 1910, when one member was admitted to the Church, Elder H. H. Salisbury officiating.

Saturday evening, April 16th, 1910, at the Heywood Public Baths (Manchester conference), four converts from Rochdale were baptized by Elders Howard Chamberlain and William S. Glenn.

A Case of Healing.—Last August I was away from home on a holiday. Soon after returning I ruptured a blood vessel and was ill in bed eight weeks. I was coughing for five weeks day and night and could not sleep. I had three doctors, Sine and Sadler of Barnsley and Walker of Sheffield, and each of them said my case was hopeless. I was not a Latter-day Saint, but the elders had visited us sometimes. One day they called while I was ill. Elders Silas W. Mower of Fairview, Utah, and Cyrus W. Card of Raymond, Canada. I was so changed and wasted with my sickness that they said they shouldn't have known me if they had met me on the street. I asked them to pray for me, which they did. The Spirit of the Lord must have been with them for I felt the effects of the prayer. After they had gone, my little daughter said, "Wasn't it grand, mother?" I took a change for the better next day and in a week was out of bed. I have felt a better woman from that day and I enjoy good health. I wish to bear testimony to the truthfulness of the gospel which these elders taught me and to the presence in the Church of the gifts which distinguish it from the man-made systems extant. I was baptized on the 6th of March this year.—MRS. WARD, 174 Doncaster Road, Barnsley, Yorkshire.

District Meetings.—A successful district meeting was held in the Victoria Hall, Town Hall, Pudsey (Leeds conference), on Sunday, April 10th, 1910. Sessions were held in the afternoon and evening, at which were gathered one hundred and fifty and one hundred and sixty saints and friends respectively. President Ernest S. Horsley, Sister Eliza B. Horsley and four traveling elders were present; the meetings were conducted by Elder John C. Hall. The Bradford choir sang special anthems. Four friends ably rendered a quartette, and Sister Florence Briggs sang two solos. In the afternoon Elder Fred. C. Sanford spoke interestingly upon the character of the Deity; Elder J. C. Hall and Sister Eliza B. Horsley also addressed the congregation. At the evening session President Ernest S. Horsley delivered an able address, the theme

of which dealt with the apostasy from the true faith and restoration of the gospel. Dr. Higgins, of Bradford, spoke upon the necessity of good works. The prospects of the latter-day work in and about Pudsey are brighter as a result of the meetings.

On Sunday, April 17th, 1910, a district meeting was held at Barnsley, in the Arcade Hall. Sunday School convened at 10 a.m. and the organization was completed. Brother Fred. Birkhead was chosen second assistant to Superintendent Joseph Benfell; Sister Ellen Benfell was chosen as a Relief Society teacher, and Brother W. Birkhead as assistant organist. At 2:30 a baptismal service was held at the Corporation Baths at which four converts were baptised. Over one hundred persons witnessed the ceremony. In the evening at 6:30 meeting was begun in Room 8, Arcade Hall. There were present President J. H. Eardley, Conference Clerk C. C. Brown and nine traveling elders. Addresses were made by Elders Silas W. Mower, Leffel A. Bean and President Eardley. Sacred solos were rendered by Sisters Clara Grundy of Wombwell and Lucy A. Blackwell of Higham. During the session Sister Sarah Birkhead was chosen as counselor to Sister Benfell in the Relief Society.

Successful Socials.—On Monday evening, April 11th, 1910, in Bruce's Hall, Middlesbro' (Newcastle conference), a social was held in honor of President E. H. Cornwall, Elders I. A. Packer and James M. Brady, Brothers Elisha Dayley, John W. Ward, Richard Mackerell and Mrs. Fred. T. Hutchinson. A splendid program, consisting of story-telling, music, both instrumental and vocal, was given and was interspersed with remarks from the departing brethren. As a mark of esteem, showing the bond of love that has existed between the president and his co-laborers, the elders presented President E. H. Cornwall with a beautiful signet ring.

To show appreciation for past services rendered in the missionary field by President Frederick W. Giles, the saints and friends of the Hull branch (Hull conference) assembled in Forester's Hall, at eight o'clock p.m., April 12th, 1910, to listen to the entertaining program which had been arranged for the occasion, and to participate in games and social pastime. On behalf of the branch, Sister Warriner presented President Giles with a handsome present.

On April 18th, 1910, a very successful social was held at the home of Brother and Sister Simeon Jones, Elbow Street, Old Hill (Birmingham conference), in honor of Elder William Allan, who leaves soon for his mountain home. A number of saints and friends were present and enjoyed an interesting program of songs and recitations, during which refreshments were served. Elder Allan was presented with a beautiful carving set.

As a finale to the splendid conference just closed, the elders, saints and friends of the Belfast branch (Irish conference), to the number

of one hundred or more, met at 40 Donegal Street Chambers, Belfast, on Monday evening and held a social and reunion. An interesting program was rendered consisting of quartettes, duets, solos and recitations, etc. Sisters Sarah and Bella Scott, Esther Greenough and Agnes Montgomery sang two original and humorous songs, entitled, "To the Relief of Ellis and Powelson," and "They'll no' get Ellis again," which brought forth a storm of applause.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XII.—THE COUNCIL AT JERUSALEM.

Text: Acts 15.

I. CONTENTION AT ANTIOCH REGARDING CIRCUMCISION.

1. Men from Judea proclaim it to be necessary to salvation.
2. Paul and Barnabas dispute this doctrine. (a) Are sent with others to Jerusalem to confer with the Apostles and elders.

II. AT JERUSALEM.

1. Paul and Barnabas received by the Church at Jerusalem. (a) Present the matter of the contention.
2. Attitude of certain of the sect of the Pharisees which believed.

III. APOSTLES AND ELDERS ASSEMBLE TO CONSIDER THE MATTER OF CIRCUMCISION.

1. Peter rehearses the taking of the gospel to the gentiles. (a) Paul and Barnabas testify of miracles God had wrought among the gentiles. (b) James speaks. (c) His proposition. (d) Apostles act on it. (e) Send a letter. (f) Its contents.
2. Barnabas and Paul part company. (a) The result.

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